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BOOK REVIEWS.

SYNOPTIKER. APOSTELGESCHICHTE. Bearbeitet von Professor *H. J. Holtzmann*.
Zweite verbesserte und vermehrte Auflage. Freiburg, i. B.: Akademische
Verlagsbuchhandlung von J. C. B. Mohr. 1892.

This book is the first volume of the "Hand-Commentar zum Neuen Testament" edited by the Professors H. J. Holtzmann, R. A. Lipsius, P. W. Schmiedel, and H. v. Soden.

No better man could have been selected for the first part of this great work than Prof. H. J. Holtzmann, who is not only a theologian of most comprehensive scholarship but also has devoted his energies to this special subject. He has lectured regularly for a number of years at the university of Strassburg six or eight times weekly on the synoptic gospels and three times weekly on the Acts. The principle of his method has been laid down in a former work of his, viz. "Lehrbuch der historisch-kritischen Einleitung in das Neue Testament." The present book contains an enormously voluminous material condensed into a comparatively small space of 448 pp. large octavo. The author being a theologian his attitude toward his subject is naturally reverent, paying an unreserved homage to the greatness of Jesus. Yet at the same time his investigations are strictly scientific and in accordance with the rules of criticism as employed in any historical investigation. It is no exaggeration to consider Professor Holtzmann's work as representative in the highest degree; it embraces the most complete knowledge at present attainable and that too in a most concise form as a practical hand-book with parallel tables and indexes of reference for students of the New Testament.

The author first formulates "the synoptic problem," which has been solved after innumerable vain attempts by the so-called "Marcus-Hypothesis," which is at present considered as satisfactory, because it alone fulfils every condition and explains all the difficulties. Holtzmann regards the figure of Christ as historical. The impression of his powerful personality was a living presence in the first congregation at Jerusalem. But all the interest centred in his words. The words of their Lord were faithfully preserved by oral tradition. Sentences so short and yet so pregnant with meaning as "Blessed are the peacemakers," or "Ye are the salt of the

earth," "But let your communication be, Yea, yea : Nay, nay, etc.," are so impressive that whoever has heard them once, will never forget them. The interest in the word was soon complemented by an interest in facts and events which was much later followed by an interest in dogma. The first differences among the Christians originated through the mission among the heathens. The gentile Christian became indifferent concerning the Jewish traditions and clung with all his religious enthusiasm to the Christ as his saviour. Christianity became a cosmic religion while the Jewish Christians still looked upon Christ as the Messiah of the people of Israel. The Jewish view of Christianity is represented by Matthew, the gentile view by Luke. Mark however does not show any development of dogma. According to Papias, the Apostle St. Peter had whenever it became necessary for an explanation of the words of Christ, occasionally told certain events of the life of Jesus ; which were afterwards written down by Mark. We find in Mark, Matthew, and Luke the same building stones, but how differently arranged ! Mark shows evidence of relating real facts of history, he begins with John the Baptist, tells us how Jesus became baptised, how he preached the kingdom of God ; according to Mark, Jesus does not declare himself as the Messiah from the beginning. His activity grows by degrees, his disciples increase, he heals the sick, and it is from the mouth of these that he was first proclaimed as the Messiah. He becomes a power among the people and makes himself offensive to the authorities who consider him as dangerous and attempt to take his life. Jesus forbids those whom he heals to proclaim that he is the Messiah. He sends out his disciples not to preach him as the Messiah, but to proclaim the kingdom. At last in Peter the idea dawns that prompts him to declare : "Thou art the Christ." Yielding before the persecution of his enemies, Jesus travels North and East and here he accustoms himself to the idea of a suffering son of man. His self-confidence increases and he travels courageously to Jerusalem where, as he could foresee, he would meet his fate. The drama of his life culminates in his word "*ὁ γὰρ εἶμι*" (1462) in which he reveals his self-consciousness as being the Messiah. Being triumphantly hailed in Jerusalem by people of Galilee and such as believed in him he hastened his doom. It is not likely that Jesus could have publicly been held to be the Messiah for any length of time, for the Roman police was wont to suppress such movements without discrimination. They did not stop to investigate the case as to the character or motive of the movement whether or not it was purely religious or political. They never tolerated any "son of David" or "king of Israel" who held any influence over large masses of the people.

While Mark still preserves the development of Jesus's messianic consciousness, Luke as well as Matthew have entirely obliterated it. According to Mark, Jesus proclaims the kingdom ; Matthew and Luke make him preach his person. They make Jesus proclaim himself as the Messiah from the very beginning and his command not to speak it out openly given to those whom he healed and also to his disciples has no sense here. Matthew has a liking for cabalistic numbers, there are

three times seven generations the names of which are not without doing violence to historical facts adjusted to the pattern, there are three temptations, seven parables, etc. Throughout we notice reflection, purposive selection of the material, and artificial adjustment to a plan. The book has a tendency to show that Jesus was the King of Israel predicted by the prophets and in the psalms. Luke on the other hand has also a dogmatic programme. It is the gospel of gentile Christianity as founded by Paul.

The critical school finds adversaries among theologians as well as unchristian thinkers, both of whom are apt to speak of fraud when religious books are written with certain dogmatic tendencies. Professor Holtzmann objects to such a view of the development of Christianity. He says that a religion which did not rouse sufficient enthusiasm to develop a religious poetry would be very poor and lifeless. Even the apocrypha of the New Testament are evidence of the vigor of the new religion, although we must be aware of the fact that the Church showed good judgment when adopting its canon to accept those which were full of moral meaning and to reject those which were mere myth without any deeper significance.

We have given this abstract of one part of Holtzmann's work with the omission of all the learned by-work for those not familiar with theological investigation. Similar results are obtained by an inquiry into the origin of the Acts. The apostles were the first and living representatives of the Christ. Out of the interest in the apostles' words grew an interest in their actions and lives, and there are a great many writings of this subject preserved. One only has been received into the canon.

It is impossible to follow Professor Holtzmann into the details of his work, but we can warmly recommend it as the best compendium existing, not only for the student of theology but for everybody who is interested in the results of the scientific criticism of the synoptic gospels and the Acts.*

KPS.

SCHRIFTEN DER GESELLSCHAFT FUER PSYCHOLOGISCHE FORSCHUNG. Heft 2. Ueber Aufgaben und Methoden der Psychologie. By *Hugo Münsterberg*. Leipsic: Ambr. Abel. 1891.

In this monograph Professor Münsterberg prepares the way for greater and more important work. His aim is to define the province of psychology and to investigate the methods which have to be employed. Psychology is not philosophy; accordingly the consideration whether there is a reality of an outside world does not belong here. The psychologist is not bound to wait till this and other metaphysical questions are decided with certainty; the reality of the outside world has simply to be assumed together with its cognisability.

What means 'to explain'? "To explain means simply to render clear that which is not clear or to reduce the unknown to the known, the complex to the simple (p. 104)

* A companion work on the Old Testament has been written by Professor Cornill. We shall review it in our next number.